

GUIDE TO HOLINESS.

For the Guide to Holiness.

GOD'S LAWS NEVER FOUND TO OPPOSE EACH OTHER.

As soon as I had made an entire consecration of myself, soul and body, to God, I began to inquire how far the natural sensibilities should be indulged; such as the appetites, propensities, and affections or passions, without impeding the progress of the soul in holiness. I progressed in my way with great caution, resolved to learn, by sacred study, the line of demarcation between the track of him who is "crucified to the world with its affections and lusts," or desires, and that of him who is dictated mostly by the natural impulses. After learning what I might by my own reasoning, and being yet doubtful on certain points, I resorted to Dr. Upham's Philosophy of the Mind, to study it with new feelings, and a new object in view, to learn if it were possible, what man must have been in his natural sensibilities before fallen and perverted by sin. What he was when first formed, when all was pronounced by his Maker to be very good, the same can we safely seek to be; what we can justly suppose were his appetites, propensities and affections or passions, when in his innocency, to him or her who would live holily before God and man, the same may be allowed, if answered by their appropriate objects, and kept within their proper bounds. But here the holy man in his present state of infirmity has a work to do that man in his primitive purity had not; for in consequence of his dreadful fall, the organization through which the spirit operates is set ajar more or less in every part; and though the *soul* may have been restored through the merit of a Mediator, it is so interlinked by living, sensitive cords, into the organization that embodies it, that there needs a constant care to keep an oversight of the whole, lest one part infringe upon another, and that upon another until the design of the whole is lost in confusion. I have heard the remark of some translator, that the meaning of the original term for Satan is, *confusion*. However this may be, it seems that the term would apply to him very well, for he certainly gains some of his greatest conquests by bringing the faculties of God's creatures into a confused,

irregular and unlawful action. And he has great opportunity to operate through our enfeebled bodies, so that at the very first opening of our minds to a knowledge of their state, we find ourselves distressed at the irregularity of action into which the whole system, the mental, moral and physical part has fallen; and we are so held by the power of habit, that nothing short of the hand of Omnipotence can regulate us. And there is provision made that we, by faith in the Lord Jesus Christ, that faith that proves its life by works corresponding, may feel the movement of that mighty hand to regulate and keep in regulation the complex system which constitutes the soul. Each desire of a soul so regulated that it answers to the original, is known to meet the approval of God by finding that he has made provision for its gratification in preparing for it, its appropriate object. Such of them as might be denominated physical desires, such as the appetites, and the like, find their objects in this life, without any indication of finding them hereafter, except as they may be changed and suited to a new bodily organization. Such of them as may be denominated mental desires, the desires of the soul, purely, such as the desire of life, the desire for society, and so forth, have the prospect of gratification beyond the limits of this physical life. It is only of souls whose spring of motion and of life is love to God, that we speak. It is only to them that eternal life is promised; it is only to them, that the promise is made of sitting down with Abraham, Isaac and Jacob in the kingdom of God--the promise of desirable society in another life. It is, then, only the inordinate and irregular action of the principles of our nature, to which he who would be holy must crucify himself. In the regular action of these principles, and in the provision made for them, we should rejoice, and continually make returns of thanksgiving to Him whose works are perfect, and who made the wise arrangement. There is danger that we keep not the natural inclinations sufficiently guarded and held in check. And there is danger too, with some, of erring upon the other side. They make restrictions, where they need not; and then if they follow the demands of their constitutions, which they are very likely sometimes to do, they condemn themselves, and thus bring a sort of self-created darkness upon the mind, which makes an opening for the tempter to rob them of their peace. He who refrains from eating what is palatable to him, merely because it is palatable, and not because it is unwholesome, (unless it be for mere discipline of mind,) forbids himself unnecessarily what God has provided for him; namely, pleasure in taking food. On the other hand, he who refrains from a palatable dish because it would injure him, secures the greater good, that of an uninjured body and mind, by rejecting the less, that of a momentary indulgence of appetite. In the first case, both could have been secured; in the last, but one, and that on the Bible principle of losing a short life when it is necessary, in order to secure one without end.

Why should one condemn himself because he has a desire for the esteem of his fellow men? It is not *pride* that induces this desire, but it arises from a principle implanted in the very constitution of the soul. Why

should the devoted Christian be distressed to find in his heart a desire that his conduct and performances should be held in esteem by other Christians, or those who may have a just estimate of character and conduct? provided that desire have no influence to make him digress at all from the exact path of duty. *Pride* wishes its subjects to take seat upon an eminence, that they may exhibit their supposed superiority. The desire of esteem only wishes justice to be done; its subjects seek first to become *worthy* of esteem, before they wish to have it; and to hearts regulated by the sanctifying grace of God, it would be painful to discover a mistaken esteem, that of supposing them to be worthy of what they are not. And such hearts are not likely to set a standard for esteem higher than the real worth of their characters would justify; for they are much more sensible of their defects than their excellencies; so that they are secured from the wearing of ever disappointed expectation which the self-conceited suffer.

Why should the holy man be more afraid of laughing than of weeping, except that he is more likely to go to extremes in the propensity that naturally operates the most frequently? The holiness which he wishes to maintain, consists in keeping, by his own agency, through the power of God, every faculty in its proper action, operating in its appropriate time, place and degree. O! it is the absence of the controlling principle of love to God, that brings the other parts of the mind into their irregular and perverted state. While studying the author above named upon this subject, I was led, again and again to exclaim, *God's laws cannot be found to oppose each other.*

This author upon the Philosophy of the Mind, made the doctrine of Christian perfection perfectly clear. And yet he did it unwittingly; for he then had no interest in that doctrine. The truth made its own application; it needed no other hand. We take an extract from him:

"The Savior, it will be recollected, appeared on the earth, not only in the fashion of a man, but was constituted also with those various attributes which pertain to man as a human being. He was hungry and thirsty, he ate and drank, he toiled and was susceptible of fatigue, he showed indignation, he loved, and rejoiced, and wept, as other men. Not only this, we are expressly assured, that he was tempted in all points as we are, *and yet without sin*; and this is just what might be expected, when we take into view his feelings towards God. In him the principle of love to God the Father was a supreme principle. It sustained an unshaken dominion. And under its pervading and paramount influence, the appetites asked for no inordinate indulgence; the propensities fulfilled the intentions of nature, without degenerating into unseemly and sinful perversions; and all the departments of the mind maintained a harmony with each other. And this will be the result in other similar instances. The Savior is set before us as an example, not merely in bodily and outward action, but still more in the propensions and affections of the heart. All that has been said of him may by possibility be true of all men in every situation of life. Under the blaze of a burning love to God, the appetites of men, so far as they are inordinate and sinful, will necessarily wither and die.

Such is its infinite ascendancy in its appropriate and perfect exercise, that all their desires, whether they relate to themselves or their fellow-men, will be absorbed, and hardly perceptible in this great flood of the heart's movement upward to the source of life and light. We do not mean to say that the appetites and propensities, or any other of the natural or pathematic principles will actually cease, but the mind will be so intensely occupied with the higher and paramount principle, so long as it operates with a power proportioned to its object, that they will attract but comparatively little notice; and it will be impossible for them to become excessive." *

A STUDENT.

September, 1846.

* Upham's Mental Philosophy, Vol. II. page 227.

For the Guide to Holiness.

LETTER ON INTERCOURSE WITH THE WORLD.

My dear Friend:—Our Savior recognizes the term, *Friend*,—"I have called you friends," &c.; and when I penned the above address to you, I thought how delightful to be owned by Him, as a *friend*. Yes, we do not love, and meet no return, when we love Christ. His love is prior to ours, and greater than ours, but he values our love; it is not poor and meagre in his estimation, because it is genuine, pure love,—“of God.” We will not then undervalue the mutual friendship between Christ and our souls. It has a good basis, founded in God. And we will not undervalue our love to each other, since Christ is the centre and soul of that. We cannot have any communion, forgetting Him, *can we?* How distinctly to my spirit comes your articulation, “no, no; our friendship is intertwined, imbedded in the heart of Christ.” You may not think these remarks very appropriate to your question, viz., “how far we may mix with the world, and yet not be of the world,” and yet they are not very divergent from the central point of our correspondence, *Christ*.

In regard to mixing with the world, unless with a definite object, I am satisfied, it is not best. An influence, almost imperceptible to ourselves, steals over us, is exerted upon us, by the company we keep; and we are in danger in worldly society of being weakened spiritually, little by little. Worldly parties may be regarded perhaps as a place of temptation; not of necessity, of course; for if we go into the world as Christ did, we may be the victors rather than the slain; we may influence, rather than be acted upon. The only question is, “shall we be as Christ was, *when found in the midst of publicans and sinners.*” The reason he gives for being in such company is, “that he came not to call the righteous, but sinners to repentance,”—his object was to reprove, warn and instruct them. When a guest at Simon's feast, he said to Simon, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither

thy kinsmen, nor thy rich neighbors, &c. But call the poor, the maimed, the lame, the blind," &c. See also the variety of instruction communicated by him, at this one feast—Luke 14. "Is not the instruction to Simon very important, on the very point in question? Need we any thing farther? We cannot mistake the position of our Savior in the world; and he says of his disciples, "Ye are not of the world, even as I am not of the world." If we mix with the world, it must be to make more apparent the truth, that "we are not of the world."

I somewhat readily marked out a course for myself to pursue. My first visits to be made to the widow and fatherless, to the sick, the suffering, and the needy, —believing such visits more acceptable to God, and more profitable to myself and others, than any other visits I could make. These visits, in connection with other calls of usefulness, and social meetings for various objects, leave but little time for parties of pleasure and social enjoyment. Desiring to prove with you, the truth, the reality of real discipleship, and to be as Christ was in the world, I close.

MARION.

For the Guide to Holiness.

"Where the wicked cease from troubling,
And the weary are at rest."

Let me go to that glorious home
Where the sun never shineth by day;
For the light of the Lamb, in the midst of the throne
Is brighter than noon's fervid ray.
There the gardens with verdure are rife,
And the flowers are rich in their bloom,
While the beautiful stream of the river of life
Murmurs come, for yet there is room;—
Room, room in the glorious home of the blest,
For the weary and heavily laden to rest.

The bow of the covenant stands
O'er-reaching the portals of bliss,
And the gate opens wide as glorified bands
Pass outward from that world to this.
In the soft summer twilight alone,
From the region of glory afar,
They sing us a song of the kingdom to come,
In the light of the evening star,—
They sing of the glorious home of the blest,
Where the weary and heavily laden shall rest.

Poor wanderer o'er life's weary waste,
That night song is breathing for thee—
Come forth to the fountain and joyfully taste
The waters out-gushing so free.
The rock of the desert has cast
Its beautiful gift on the sand,
And a bright crystal pool is bubbling at last,
In the midst of a wearisome land—
The waters of life from the home of the blest,
Where the weary and heavily laden shall rest.

There the glorified spirit restored
To the radiant land of its birth,
Shall remember no more, in the smiles of the Lord,
Its wearisome sojourn on earth.
The veil of the temple is rent,
As nearer we draw to that shore,
Where triumphant in glory our forerunner went,
To live and to reign evermore,—
To live and to reign in the home of the blest,
Where the weary and heavily laden shall rest.

Ah, then, to that glorious home,
Where the sun never shineth by day, ~~rest~~
Where the light of the Lamb in the midst of the throne,
Is brighter than noon's fervid ray ;—
To those gardens of unfading bloom—
To those pleasures that never decay—
Let the spirit-eye turn in its sadness and gloom,
And patiently wait for the day.
The morning star beams from the home of the blest,
Where the weary and heavily laden shall rest!

MARY.

For the Guide to Holiness.

“AND SITTING DOWN THEY WATCHED HIM THERE.”

WHEN the blessed Jesus hung upon the cross, the Roman soldiers it seems were so void of sympathy as to allow of their *sitting down and watching him* in his dying agonies. If we fully consider the awful pangs of an ordinary death from crucifixion, it would doubtless melt the hardest heart. But what shall we say of those professed Christians who can read, hear and contemplate the unparalleled sufferings and death of the Son of God, and like

the Roman soldiers, sit down at their ease without exhibiting any apparent sympathy for him or the object of his death? Thus it is with many, very many professors of religion. They seem to forget their responsibilities to their dying Savior. His claims, or many of them, are unheeded, while they are sitting down at their ease, indulging themselves in the cares and vanities of this life. Let all who peruse these lines contemplate the subject here suggested, and inquire whether it is befitting any one to exhibit toward the blessed Savior and his cause in the earth, an indifferent and inactive spirit. If so, such ones may imitate the Roman soldiers, and with them sit down and watch the Savior in his dying agonies, which he suffered for the salvation of a fallen, perishing world. But let such remember, the day is not far distant when that same crucified but now risen Savior will award to every man according as his work shall be; then

"Every knee to him shall bow;
Sinner, hear, and tremble now."

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SANCTIFICATION OF A YOUNG CONVERT.

MY DEAR BROTHER:—I have long been a reader of your excellent "Guide," and though urged to add my testimony to the power of saving grace, have heretofore declined. But in looking over the last number of the "Guide," and reading Mr. Wesley's remarks in a letter to a friend on sanctification in reference to persons newly justified, I felt it to be my duty to make known through this medium what the Lord has done for one so unworthy as myself, hoping that it might encourage some such to seek a full salvation in the blood of Jesus.

I experienced a change of heart when about eight years of age, but as I grew up I mingled with young people of the world, and lost what I had formerly enjoyed. But I could not be happy; the Spirit of the Lord strove with me and continued to strive, but I continued to resist. Praised be his name that he did not cut me down, but that he bore with me, ungrateful as I was. O, it was love, wondrous love. He was not willing that I should perish; nor is he willing that any should perish, but that all should be saved. Glory be to his name. I continued in this state until the latter part of the year 1837, when I was led to reflect more seriously on my condition before God. I was circumstanced in life

most happily ; my husband and most of my friends were pious. I dreaded an eternal separation from them in another world. O, what would I have given then to have felt, as some have, deep sorrow for sin. But I could not weep for my sins. I only wept at the thought of being separated from friends that I dearly loved. I would often say to my husband, " We shall have to be separated ; you enjoy religion and will go to heaven, but I never expect to experience religion, because I cannot feel conviction for sin." I have lain awake sometimes half the night praying for conviction. I thought I would go and see the minister and tell him how I felt. I accordingly went on Monday, February 26th. He gave me much encouragement and prayed with me ; but still I could not shed a tear. He advised me to use all the means of grace, and if I had an opportunity, to present myself at the altar for the prayers of the people of God. I shrunk from the idea of going to the altar with such a hard heart. But as I had gone to him for advice, I resolved I would do all he told me. I sought in the use of all the means public or private until the Sabbath following, being nearly one week, but felt no better. I retired to my room, threw myself on my knees, and said, what more can I do, I have done all that I knew, and here I am even worse if possible than I was a week ago. Must I give it up after all. I answered, no, I will seek the Lord till I die, and if I perish, I will perish calling on him for mercy. It was suggested, you have done every thing but come to Christ. " Him that cometh unto me I will in no wise cast out." Then I saw that I had been trusting in the means instead of looking through the means to Christ. I said, Lord I come to thee, I give myself to thee just as I am, thou dost receive me, thou didst die for me, thou art my Savior, thou canst not deny thyself, " Him that cometh ;" it is thy word, I rest upon it, and if I am lost, I will be lost trusting in thee. O what a sweet peace filled my soul. I went to church ; every thing appeared new and lovely. O what a love I felt to the people of God. My peace and joy continued to increase. Then I saw as I had never seen, what a sinner I had been. How ungrateful, and I wondered that God could have mercy on one so unworthy. I abhorred myself in the sight of God. O, how I adored the riches of his grace. I saw in Christ such a willingness to save all that come unto him, that I was constrained to cry out with the poet—

"Lord, I believe were sinners more
Than sand upon the ocean shore,
Thou hast for all a ransom paid—
For all a full atonement made."

I immediately began to tell what the Lord had done for me. I wanted to tell it to all the world, and have them all know Jesus, and I was sure that they would love him too. On Monday morning I went to see my dear mother. It was the hour for dining. I began to relate what the Lord had done for me. The hour passed. I was not aware of the length of time I had been speaking until recalled by my mother to partake of the food before me. I had not thought of my dinner, and found they were ready to be dismissed from the table. I then remembered I had not eaten any thing since Sunday noon, but I felt no hunger. The Bible was to me a new book, and the hymns I had so repeatedly read and sung all appeared new. I would say to my husband, what a beautiful hymn, have you ever read it? He would reply, "Yes, and you have read it too, and sang it many times." On Tuesday I attended a meeting designed especially to converse on the subject of holiness. I listened with much interest to the testimonies given in, and felt an earnest desire to obtain the great blessing I heard so many speaking of. I thought, this is what I want to keep me. I felt a hungering and thirsting after righteousness. My soul panted to be filled with all the fullness of God. I had such a grateful sense of his goodness to me, that I wanted to love and serve him with all my heart. I said to sister P., on leaving, I want to be wholly the Lord's. She told me, young as I was in experience, it was the will of God, even my sanctification, and it was my privilege now to reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord. I returned home, retired to my room, poured out my soul before God, plead the promises, and prayed that I might be sanctified wholly, soul, body and spirit; that he would cleanse the thoughts of my heart, that I might serve him in righteousness and true holiness all the days of my life. I looked in the word of God, and found that I was not asking too much. It was the doctrine of the Bible. Holiness to the Lord seemed written in every page. I continued thus pleading with the Lord for some time, and during the night my soul went out in aspirations after God. The next morning I again kneeled before the Lord, still pleading the promises, and feeling a delightful sense of gratitude towards God, I commenced singing:

My God I am thine, what a comfort divine,
What a blessing to know that my Jesus is mine;
In the heavenly Lamb thrice happy I am,
And my heart doth rejoice at the sound of his name.

And while repeating the words, "My Jesus to know and feel his

blood flow," these words were sweetly spoken to my heart, "Daughter, all that I have is thine, and thou art mine." I felt at that moment the sweet assurance that God accepted me wholly; that all my unrighteousness was covered with the atoning blood; that Jesus was my complete Savior; nor have I ever since, for one moment, doubted it. Having heard some speak of the benefit of testifying to the work of grace thus wrought in the soul, I immediately sent for my companion, to tell him of the blessing I had received. And although the snow was falling fast, I hastened to see my sister, to tell her that I had found full salvation through faith in Jesus. I wanted all to help me praise the Lord, and I found my faith strengthened every time I spoke of it. But I thought, how shall I profess this before the church; they will think me presumptuous. One so lately justified, only four days, when there are so many who have been members of the church for years, and have not professed to have received this blessing. I shall perhaps wound their feelings, grieve them; or perhaps they may not receive my testimony. These words were applied with power to my heart, "What is that to thee, follow thou me." I was enabled to leave myself in the hands of the Lord, and to bear testimony of his power to save to the uttermost. I felt my soul strengthened and established in so doing. But I find that I have not always been faithful in the discharge of this duty; too often I have had cause to humble myself before the Lord, on account of my unfaithfulness and slowness to believe the promises of God. Yet notwithstanding all my unworthiness, Jesus receives me, pardons me, forgives me, washes me in the atoning blood. I find that I cannot live but by momentarily trusting in him as a present Savior. I feel that every moment I need the merit of his death, and that every moment by faith I have the merit of his death, and that because he lives I live also. O what a Savior! His name is Jesus; he saves his people from their sins. I praise him not only for a full and a free salvation, but for a present salvation. I realize an increasing sweetness in this name. It is the name high over all. My soul loves it, and is enabled sweetly to rest in him. I fear nothing while trusting in him. I do not expect to be exempt from trials and temptations in this life, but I can sweetly rest in that promise, "All things work together for good to them that love God," and my heart is thus made to rejoice even while passing through the fire. I feel an increasing desire to be more like God. I see such beauty and so much loveliness in him I want to be like him. I have not always rapturous joy, but a constant peace and a sweet assurance that Jesus is my Savior. I have no anxious fears in reference to the future. I am enabled to

leave all with the Lord for time and for eternity. Death is a subject of delightful contemplation, and I sometimes find myself desiring to depart, and be with Christ; not from a desire to be freed from trials merely, but to see Jesus as he is, and to praise him as I ought. But while he permits me to live, I want to glorify him in my body and spirit, which are his, and to lay up treasure in heaven. Of myself I am perfect weakness; I can do nothing; but through Christ strengthening me, I can do all things. He is my strength and my righteousness; in him will I trust and not be afraid. O, what wondrous condescension to look upon one so undeserving and so unworthy. I am often led to exclaim with the poet—

“’Tis mercy all immense and free;
For O, my God, it found out me.”

I ever want to lie low at his feet, and to sink into nothing before him. I am nothing, but Christ is all and in all. He is the portion of my soul, and with him I am satisfied. My heart rejoices that the work of holiness is reviving, and that many new witnesses are being raised up to testify that the blood of Jesus cleanseth from all unrighteousness. I pray that it may continue to revive and spread until the kingdoms of this world shall become the kingdoms of our God and of his Christ.

A. WORRALL.

From Zion's Herald.

CHRISTIAN HOLINESS.

NO. 1.

BR. STEVENS:—Having been recently much interested in the subject of Christian holiness, having re-examined the Scriptures, sought God by prayer and faith, and been much blessed, I wish, in a few short articles, to set forth my views and feelings on this great subject. I do not expect to instruct ministers nor advanced Christians. They are probably far beyond me in experimental knowledge of godliness. But if for babes in Christ, who desire the sincere milk of the Word, that they may grow thereby; if for weak, tempted, doubting, and simple minded believers in Jesus, I can remove some objections to the doctrine of holiness, and en-

courage them to pray and believe for full redemption in the blood of the Lamb, I shall be fully compensated here, and no doubt be glad of it long after I am dead. Permit me, then, to attempt a brief reply to some popular objections that keep thousands from ever expecting to be cleansed "from all unrighteousness" in this life. I may not advance a single new idea; I only write to do good. May the Holy Spirit guide my pen.

1st objection. It is sometimes objected that Christian holiness implies freedom from ignorance, errors, and all moral infirmities. Many, supposing this objection well founded, pause in their efforts to "perfect holiness in the fear of God." They look too high, and become discouraged, and think the blessing is not for them. But the objection is not true. Constitutional infirmities and unintentional errors, delinquencies, and mistakes, always will mark the lives of the holiest men, in this world. This is, in part, the result of our imperfect knowledge; "We know in part." But though wrong in the sight of a holy God, they are not imputed as actual sins to the sincere and penitent believer, who, seeking the best light, strives to walk uprightly. All actual sin lies in the *intention* of the act. Christian holiness, then, only requires a *holy intention*, after a proper effort to obtain light. Consequently all constitutional defects which grace cannot remedy in this world, and inadvertant sins, arising from unavoidable ignorance, are not imputed, but freely forgiven, through the *super-abounding* grace of God. Hence, "blessed is the man to whom the Lord imputeth no sin," for where unintentional "sin abounds, grace much more abounds." How precious is this thought!—for the broken and contrite heart enshrines a multitude of sins. This magnifies His grace, and makes him infinitely precious to the believer. The above objection, then, is ill-founded. It should, therefore, hinder no one from seeking holiness of heart.

2d objection. It is also objected against Christian holiness, that it implies freedom from temptation—that the holy soul, being freed from sin, cannot be solicited to sin; but that such a state is incompatible with human probation. This objection is likewise untrue; for a state of perfect holiness is entirely compatible with a state of temptation. This is clear, from three considerations. 1. Those angels that "kept not their first estate," though perfectly holy, were self-tempted and fell. 2. Our first parents, though as pure as the source whence they emanated, were tempted and fell. 3. Our blessed Savior "was tempted in all points like as we are, yet without sin." Hence, perfect holiness is no preventive of temptation. Consequently the objection falls to the ground, and

it appears that even holy Christians are capable of being tempted Christians. But it is blessed to know that they are "not tempted above what they are able to bear;"—that as their day is, so is their strength; that such a state of trial is an excellent moral discipline, girding the soul "with might in the inner man;" the trial of their faith working patience, and patience experience, and experience hope, and hope making not ashamed, because the love of God is shed abroad in the soul, by the Holy Ghost. Let none, then, seeking holiness, expect to be free from temptation. This cannot be. But by resisting the devil, he will flee from us. By watching and praying, we need not be led into temptation. How this exalts Christ and annihilates self-confidence!

3d objection. It is also objected against Christian holiness, that it is incompatible with the phraseology in the Lord's prayer: "Forgive us our debts as we forgive our debtors." The term "debts" here means sins. But it is asked, if we have no sins, if we are "made free from sin," how can we ask God, every time we pray, to forgive us our sins? To this I reply, 1st. If the objection be valid, then it follows that all Christians must live in sin, *in order to pray the Lord's prayer!* To offer this prayer is the duty of all Christians, for Christ says, When ye pray, say, &c. Hence, if we cannot offer this petition without daily sinning, it follows that Christ did not come to "save his people from their sins," but to impose on them an obligation to live in sin! But this cannot be. 2. Again, the best Christians, even those who are "made free from sin," must be aware, that from the imperfection of their knowledge, and the multitude of their infirmities, they daily do many things which, in God's holy sight, are wrong, are, in one sense, sins; but which, being unintentional, and the fruit of defects which grace does not remedy, are freely forgiven, through the infinite mercy of Christ. Now, knowing this, how proper to offer the Lord's prayer every day, and penitently beseech God for the pardon of our sins, our many unintentional errors and mistakes. 3. It may be shown that Christian holiness is an essential pre-requisite to praying this prayer. We are instructed to pray, "Forgive us our debts, *as* we forgive our debtors." Now, how do persons with little grace forgive their enemies? O, how much retaliation, revenge, reviling, and long cherished hatred towards those who have injured us! But with these unholy feelings, can we say to our heavenly Father, "Forgive us our trespasses *as*"—*just as*—that is, to the same extent, and in the same way, "we forgive those who trespass against us?" Would not such a petition be a most solemn invocation of God's

vengeance upon us? But Christian holiness just prepares the humble and contrite soul that trembles at Jesus' word, freed from all *imputed sin*, and filled with supreme love to God and man; to forgive all his enemies, to the full extent, in the spirit of meekness, and consequently just prepares such a soul to look up and ask God to forgive in the same way. In the light of this fact, it now appears that the more religion one has, the better he is qualified to forgive men their trespasses in like manner. This objection, therefore, is unsound. None need be discouraged from seeking the blessing of holiness, for fear of seeking for something unauthorized by our Savior's most expressive and sententious prayer. To be thus blinded by the god of this world, and cheated out of the precious grace that fully saves the soul, is a most egregious calamity. It dishonors God, grieves the blessed Savior, quenches the Holy Spirit, makes Zion languish, and ruins souls.

4th objection. It is confidently alleged by many, that Christian holiness implies that the blood and merit of Christ are no longer needed, the soul being "made free from sin," and fitted, in point of purity, for heaven. This objection cannot stand. The blood and merit of Christ are still needed. They are indispensable; 1st, to secure the remission of unintentional errors, growing out of unavoidable ignorance, and to atone for many hereditary and constitutional defects occasioned by the fall. And 2d, to enable the soul to stand fast in the liberty, and not be entangled again in the yoke of bondage. "*The just shall live by faith.*" Grace is not communicated to a holy soul in such abundance as not to need to be replenished. The increase and continuance of saving grace, depend on living faith. This faith is the instrument of spiritual life. It must always be in vigorous exercise, or languor and death ensue. The object of this faith, too, must be the blood and merit of Christ, else it is not a *living faith*—a faith that quickens the soul—dead in trespasses and sins—to newness of life. Hence, the perpetuity of Christian holiness demands the constant application of the blood and righteousness of Christ. The language of the holy soul is:

"Every moment, Lord, I need
The merit of thy death."

The sanctified soul cannot do without Christ. It is shut up to the conviction that he is "all in all." Within such a soul, he is formed "the hope of glory." He who has been "made free from sin," remembers who did it, and feels his utter hopelessness without Christ. To him the Savior is infinitely precious. He lives in

Christ, and dies in Christ. To say, then, that Christian holiness implies a suspension of the blood and merit of the Redeemer, is absurd. Nothing can be more untrue. Christ is never nearer the soul than now; never more powerfully present—making his great atonement efficacious. Let none, then, be deterred from seeking holiness, in view of the above objection.

5th objection. It is affirmed that Christian holiness involves the impossibility of growing in grace according to the apostle's injunction, "Grow in grace." It is confidently asked, "Can a person be more than holy, or more than perfect?" Now, perfection is a relative term. No one is *absolutely* perfect but God. Angels are imperfect when compared with him. Men are imperfect when compared with angels. Let it also be remembered, that by Christian holiness, I do not mean the absolute holiness of God, but a holiness described in the Scriptures, and peculiar to a redeemed soul, once polluted by sin, but now washed and made pure in the blood of the Lamb. Christian holiness is, therefore, in one sense progressive, and admits of degrees; while in another particular, it is instantaneous. This distinction I shall expand more fully in a future number.

It is now sufficient for my purpose to affirm that a holy life is characterized by progress. At regeneration, all the fruits of the Spirit are implanted in the soul in an infantile state. At that point Christian holiness begins. By exercise, these graces are matured. At first, they belong to babes, needing milk; but they are gradually ripened into the vigor and intensity of manhood, requiring meat. As the infant, by nursing and care, grows up to be a man, so the young convert—the babe in Christ—advances by degrees to the full stature of the perfect in Christ Jesus. "The trial of your faith worketh patience." Thus the new born soul has a degree of Christian patience which is perfect for its kind and for its age; that is relatively perfect. As time passes, and his faith is tried, his patience increases. And so through life, an increase of patience follows the trial of faith. Here is progress—and yet perfection in every degree of progress. So of all the other graces. A child five years old is perfect in size and capacity for that age; at ten he has made great progress; but he is now only perfect in size and capacity for that age; and so on. This illustrates the progressive perfection of Christian holiness, and also the perfection of every degree in the series. Therefore the lowest, or first degree of Christian holiness, does not imply the impossibility of a future growth in grace. What is grace? It is favor. To grow in the grace of God, then, is to grow in his favor. Also, we grow

in the favor of God, as we grow in the favor of man. This is done by cultivating an intimate acquaintance and friendship; by knowing and doing the will of Him whose favor we would gain. So the more intimate communion we hold with our blessed Lord, the more we study to know and do his will, the more we seek his approval, the more we shall grow in his favor. Hence, the more religion one has, the more devoted and Christ-like, the better prepared is he to grow in the grace or favor of God. Consequently, Christian holiness does not hinder a growth of grace, as the objection alleges, but promotes it. O! how infinitely pleasing to God to have his children assimilated into his likeness! To see them panting to be like him! As a father delights most in those children that resemble him most, and love him best, so God takes those nearest his bosom, who most brightly reflect his image. Holiness is an indispensable condition of seeing and enjoying God. It is an essential pre-requisite to a rapid growth in his grace and favor. The objection here met is thus seen to be totally unsound. Yet it must be remembered, that though Christian holiness admits of an expansion and progressive growth, in the sense explained above, it is also true that there are important particulars in which this great blessing is *instantaneous*, and is the fruit of powerful faith in the blood of Christ. This point will be handled, in connection with other kindred matters, in some future number.

Yours in Christ,

HENRY W. ADAMS.

Concord, N. H.

For the Guide to Holiness.

HOLINESS IN THE YOUNG.

LETTER OF AN ITINERANT TO THE JUVENILE CLASS OF A FORMER CHARGE.

My dear Young Brethren:—You have now been engaged in the service of the Lord for several months. That service has proved so glorious, with all its crosses, that although a few of the company in which you started have gone back to vanity, like "Orpah" to her "idols"—you have said again and again to God's faithful ones, as "Ruth" said to her mother, "*Thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried.*"

Having thus fully committed yourselves on the Lord's side, after proving him "true and faithful," your only consistent course now is, to make a very thorough

business of your religion. You have often told your associates that "religion is worth more than every thing beside." That "it affords you more solid happiness than vanity ever imagined." That you would not part with it for ten thousand worlds, &c. &c. If then religion is so good—and surely, "the half was never told"—which of you is willing to settle down on the idea of being a "half-way Christian?"—grasping eagerly at vanity with one hand, and vainly trying at the same time, to hold religion with the other. O, have either religion or the world; be whole hearted in something; for the Master certainly prefers that we should be either "cold or hot." "No man can serve God and mammon." But you have decided deliberately, to have Christ for your portion. Labor then to be "dead indeed unto sin," and let your motto be "*Holiness to the Lord*:" and never rest, till your affections, your countenances, and your lives bear this glorious signature. I know of no class of persons, on whom this ornament sits more admirably, than upon the youth. It seems indeed, happily adapted to their peculiarities. It gives a beauty to their ruddy features—an amiable charm to their graces—a chastened gravity, and well disciplined modesty to their youthful sprightliness—and above all, first refines and then presses into the most noble of all enterprises, the bounding energies, and lofty ambition of the youthful character. It brings in the wisdom of age to guide, and wisely employs the zeal of youth—and that too, before that zeal is spent in vanity.

Let me entreat you then, my dear brethren, to seek the speedy completion of the sanctifying work, which has so promisingly begun in your hearts. Covenant, in the most solemn manner, with your Divine Master, on your knees, that you will not give up the struggle, till your hearts are cleansed from the last stain or principle of sin.

With your faces thus set, turn your *reading* that way. *Avoid all novels*, as you avoid the poison of the pit, for they are all of them saturated with that poison. Read but little in newspapers, unless strictly religious. Turn away, for the time at least, from all other reading, except barely your scientific studies, and the best of religious matter. *Study* the Bible, "Wesley's Plain Account of Christian Perfection," Mrs. Palmer's "Way of Holiness," "Guide to Holiness," "Peck's Christian Perfection," "Christian's Manual," Life of H. A. Rogers, Bramwell and Carvosso, and such other books as your pastor may recommend, on this vital subject. But for your soul's sake, break off from the popular light reading of the day.

Converse freely with your minister upon the subject of entire sanctification: and if he does not preach expressly upon it, respectfully request him to do so. Converse sparingly with worldly youth, on worldly subjects. Avoid all vain company, vain dress, vain amusements, light songs, light conversation, and all parties of every kind.

Beware of following the standard of common professors, though they may be old and influential members of the Church. Their habits of negligence have made them indifferent, till they regard the subject of sanctification with a stereotyped carelessness. God grant that you may never experience their difficul-

ties. *Now*, in the season of *youth*, while you have but few of life's cares to encounter, while your powers are in full vigor, your ambition strong, and your hearts warm in their "first love," aim at holiness of heart and life. Be sober, watch, pray, struggle for it—give up all for it—live and labor for it, and you will soon find it. *So soon* as you shall have become acquainted with its true nature, and have sought it by a consistent, self-denying course of faith, and earnest prayer—in short, so soon as a heart-searching God shall see that you "*really want it*," and want it enough to live it, and appreciate its value, He will grant it you in all its glorious fullness. That God may sanctify the blooming youth of our Church and nation, and make the "rising generation" brilliant examples of all that is lovely, noble and useful, is the prayer of

Your affectionate friend,

Potsdam, Sept., 1846

EBENEZER ARNOLD.

FORM OF CONSECRATION.

THE following is a formal consecration of a young minister, with which we have been favored.

NEWBURYPORT, SEPT. 30, 1844.

1. I would, seeking Divine strength, most humbly yet sincerely yield my *entire being* to my Savior; I would place my body and soul, time, talents, gifts, graces—all upon his altar. I would entirely resign the direction of my life into his hands—"Not my will but thine be done." I would place myself most unhesitatingly and unreservedly, at the disposal of my Lord and Master, whether he call me to prosperity or affliction, to labor or to be laid aside, to sickness or health, to life or death; or in whatever part of his earthly vineyard he may appoint my field of usefulness. For present and eternal salvation I rely solely and immediately upon the sacrifice of the 'Lamb slain from the foundation of the world,' who by the grace of God *has* tasted death for *every* man, whose most precious blood 'cleanseth us from all sin.' Therefore I 'reckon myself not my own,' but bought with a price, and forever bound to glorify God in my body and spirit, which are *His*.

2. In humble reliance upon his promised assistance, I would desire to so order the remainder of my life on earth, that I may most effectually answer the great end of my being—glorify God; be useful to my fellow men, and save my own soul.

3. In the accomplishment of this end, looking continually unto Jesus, 'who is the author and finisher of our faith,' I would now resolve to be faithful in, and with, my family, every member of whom, now personally dedicating to God, I promise to watch over as 'one that must give account;' pleading the promise to Abraham and his seed, I will, so far as it is in my power, secure its fulfilment.

In my holy and responsible calling, as a minister and as a private Christian, I will always strive to recollect my duty and responsibility, and pleading the assurance of my Master, 'I will be with thee,' I will go forth weeping and bearing precious seed; and O may He, with whom alone is the increase, grant that his unworthy servant may return again, bearing his sheaves with him! For my own personal growth in holiness I will, God being my helper, most anxiously strive. Not trusting in the merit of works or the efficacy of means, but solely in the cleansing blood appropriated by faith, I would at the same time strengthen and confirm that faith in the use of the means. By 'fasting and prayer,' by 'mortifying the deeds of the flesh,' by 'denying self and taking up the cross,' and by diligence, I would 'work out my own salvation with fear and trembling,' expecting that God, by his Divine Spirit, will work in me, to will and to do according to his good pleasure.

4. As much of my time has 'run to waste,' and the 'night cometh when no man can work,' I would henceforth strive to 'redeem the time,' and devote as much as is consistent with the physical laws of my being, to the cultivation of my heart and mind, and to the more immediate work of doing good to the souls and bodies of my fellow men. To secure regularity, I will strive, by God's assistance, to rise in the morning at five o'clock in the summer, and six o'clock in the winter, when I have my usual health. The time intervening between this and breakfast I will most conscientiously devote to the well being of my own soul, and to pray for those over whom I am providentially placed. The forenoon I will spend in studies appropriate to my office; the afternoons to pastoral visitings, reading and exercise.

5. God helping me, I will practise scrupulous honesty and sincerity towards my fellow men, while in my personal conduct and appearance I will seek after 'whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute.' Whenever an unconverted man is providentially thrown in my way, I will with Divine assistance affectionately and faithfully present before him his 'danger and his remedy,' point him to the 'Lamb of God, that taketh away the sins of the world.' Led by the guiding light of the Holy Spirit, I will also seek out opportunities for doing good.

WORDS AN INDEX OF THE HEART.—Clement, of Alexandria, agrees with Basil, Bernard and Bonaventure, in saying, that "all our words take their source from our hearts and manners; our tongue discovers both our thoughts and actions, and consequently all vain and idle discourse shows a levity of mind, and a tendency to immorality." The gospel tells us, that *the mouth speaks from the abundance of the heart*. We know by the sound when a bell is cracked, or a vessel is empty—in the same manner, "We know by a man's words how his head and heart are affected."

For the Guide to Holiness.

EXPERIENCE.

DEAR BROTHER KING:—Under a sense of duty to the cause of Christ, and of gratitude to God in view of what he has done for me, I submit the following experience. If in your judgment its publication in the Guide will in any degree subserve the cause of holiness, it is at your disposal.

Being blessed with pious parents, I was from my childhood instructed by them in the lessons of religion; and the good impressions that were made upon my mind at a very early period of life, had the effect to restrain me in after years from many of the open vices to which youth is particularly liable. In the course of the year 1832 I was brought to feel more deeply, perhaps, than I had ever done before, the necessity of dedicating myself to God; and on the last night of the year, at a love feast meeting held at Wesley Chapel in Cincinnati, I offered myself for membership in the M. E. Church as a seeker of religion, and at once set about the work by private prayer and the use of other means of grace peculiar to the people with whom I had now become identified. I continued in this way for something like a year, looking for and expecting some sudden and powerful manifestation of the presence of the Lord in my conversion, and believed that I could not receive the witness of the Spirit without some such manifestation. At length, however, I began to recur to my past history, and discovered that my propensities, affections and purposes had undergone a radical change. The things in which I once took delight I now abhorred, and the things in which I had before felt little or no concern, were now my chief sources of enjoyment. Surely, I said, this change is not of me, but it must be “of the operation of the Spirit of God.” I know that I have passed from death unto life, because I love the brethren, and I now have peace with God through our Lord Jesus Christ. Being naturally of rather an even temperament and retiring in my disposition, my religious enjoyments were tolerably uniform—that is, I was not often subject to very great elevation or depression in my feelings. But for something like five or six years after I professed religion, I had very little idea of any higher state in grace than that of justification.

About three years ago I became a subscriber to the Guide, and have been a constant reader of it ever since. The perusal of this most excellent periodical waked up within me a spirit of inquiry

and investigation with regard to the subject of sanctification or holiness of heart. I procured and read Professor Upham's "Interior Life" and Pres. Mahan's "Christian Perfection," from both of which I received much light. The reading of these works, and others of a like character, which I occasionally met with, were the means of leading me to a particular examination of the Scriptures on this subject, when I became fully convinced that it was the privilege and the duty of Christians to "go on unto perfection."

About a year ago, my wife and three or four others of my acquaintance, made a profession of the blessing. I felt then a strong desire to participate in the joy and happiness which they experienced, being assured in themselves that the blood of Jesus cleanseth from all sin. At times I would find my heart very much drawn out in prayer for the blessing, and it seemed I was just ready to lay hold upon Christ and claim it as mine, but unbelief would come in and say "not now." On yielding to this suggestion, and allowing my faith to quit its hold, I would find myself surrounded by darkness, and assailed by doubt on every side. I continued in this way, advancing and retrograding, hoping and fearing, for about a year; and though I was not enabled to exercise that degree of faith by which I could claim the full witness of the Spirit, I discovered that I was becoming more and more enlightened on the subject.

Towards the close of August, in the present year, my mind was unusually exercised. I had an increased hungering and thirsting for full salvation, and at this time the enemy made a more violent assault upon me than ever before. Never, I think, did I have such temptations to scepticism. I continued, however, to urge my cause at the throne of grace, and to plead for a clean heart; and having brought my consecration vows and laid all on the altar before the Lord, I felt that it was only for me to claim Christ as my present and all-sufficient Savior.

About this time a Camp-Meeting was held in an adjoining county, which I had the privilege of attending. The night before going to the meeting, I awoke between two or three o'clock in a very dejected frame of mind, and entered into a gloomy train of reflection. After a few minutes I arose, and taking my Bible, kneeled down and asked the Lord to direct me to some portion of his word that might afford light and consolation to my benighted and afflicted soul. I then opened to the sixteenth chapter of John, and at the 22d verse read as follows—"And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." My faith immediately took hold upon these words, and a degree of comfort and peace

sprang up within me, whereupon I "thanked God and took courage." The next day (Saturday) I proceeded to the Camp, humbly looking up to the great Head of the Church for his blessing upon the meeting, and praying that my own soul might be benefited. Shortly after I arrived upon the encampment, on opening my Testament, my eyes fell upon these words (Acts 2:28), "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." They seemed peculiarly applicable to my case. I had been searching until the way of life seemed perfectly plain, and all I needed was present faith to claim Christ as my *present* Savior. Nothing of special moment occurred in the meeting until Monday night, when Brother B. arose in the stand and announced as his text (Psalm 51:10), "Create in me a clean heart, O God, and renew a right spirit within me." He had spoken only about fifteen or twenty minutes, and was proceeding in his discourse rather deliberately, when all at once, "as if a rushing mighty wind," the power of the Most High came down upon the people—and the shouts of the redeemed and the cries of the penitents went up to God in such volumes, that it was difficult for the minister to be heard, and he ceased speaking, descended into the altar, and called for those who were seeking redemption in the blood of Jesus, whereupon there was a simultaneous movement from different parts of the congregation, pressing into the altar of prayer.

A number that night—I know not how many—were changed from "darkness to light, and from the power of Satan unto God." And in the space of about an hour, three persons (two of whom are ministers), received the witness and professed the blessing of perfect love. I kneeled in the altar and continued the whole evening, until the meeting closed, in prayer to God that he would give me a *clean heart*. Several times while thus prostrated before the throne of grace, I would catch a glimpse of the Savior, and a thrill of joy would spring up within my heart, and I could almost say, now I have the witness; but immediately it was suggested, if you do make a profession, you will be deceiving yourself and others—you will be a hypocrite. Then my faith would let go, and I would shrink back.

The next morning I found myself under a cloud, which grew thicker and darker all the day long, and had but little access in prayer. On the following day my mind was more composed and peaceful. At eleven o'clock Bro. K. preached from Mat. 9:29. "According to your faith be it unto you." This was a very profitable sermon to me, and I doubt not, to many others. My

views of the nature and importance of faith were considerably enlarged and strengthened.

Immediately on the close of the sermon I retired alone to a neighboring grove, where I continued some three hours in prayer, meditation, and reading the word. And O, such a *fullness*, such a *beauty* and such a *purity* in the gospel I never saw before, and then the appropriateness and preciousness of the promises as they were applied to my heart on that occasion! It seemed to me, if they had been written expressly for myself, they could not have been more applicable. I will quote a few which were to my weary soul "as the shadow of a great rock." (Jas. 1: 2, 3, 4), "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 4: 7, 8, 10.) "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up." I now felt an earnestness and a fervency in pleading with God which I think I had never known before, and I adopted this petition, "*Come, Lord Jesus, come quickly.*" I then read a little farther and came to these words, which were applied with much force, (Jas. 5: 7, 8,) "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." I now omitted the word "quickly," and in humble submission to the divine will prayed in these words, "Come when thou wilt, I that resign, but O my Jesus, come! come! come!" And just then it seemed to me that all around was *light*, and I felt that all within was love and joy in the Holy Ghost. I exclaimed, now I feel—I *know* that I am thine and thou art mine. As in humility and confidence I spoke these words, my joy was increased ten fold—my soul was bathed in an *ocean* of love, and I gave loud utterance to the fullness of my joy in exclaiming, "*Glory to God in the highest!*"

I now felt that I was *sealed* an heir of God, and for me to deny the work that had been wrought within me, or not to bear witness thereto on all suitable occasions, would be to dishonor Christ and bring condemnation on my own soul. I never before felt so much like a "babe in Christ." I said, I am *nothing*—it is all of *grace*—I am as helpless infancy, but my blessed Savior is near to support me. Now shall I be enabled to retain this inestimable blessing.

sing. In an instant the concluding part of the promise which I received the night before leaving home was applied with force and comfort to my heart, "*And your joy no man taketh from you.*"

This occurred on Wednesday, Sept. 2d. That evening the enemy made a powerful assault upon me, but through grace I was enabled to withstand and immediately to repel the attack, so that I could say, "The prince of this world cometh and hath nothing in me."

My joy since the first few hours after I received the full witness of the Spirit has not been extatic, but rather a deep settled, quiet, tranquil frame of mind, while I never before felt in the same degree the force of that admonition in Proverbs, "Keep thy heart with all diligence," I can at the same time say with the Psalmist, "My heart is fixed trusting in the Lord."

J. C. R.

Lexington, Ky., October, 1846.

RESIGNATION.—Blosius relates, that a certain poor man living in great sanctity of life was asked by a grave divine, how and by what means he had arrived to so great perfection? In making a firm resolution, answered the poor man, to attach myself to nothing but the will of God; to which I have so conformed my own will, that whatever he wills, I will the same. When I am pinched with hunger, or shivering with cold, I praise God. And whether it be foul or fair, sunshine or stormy, what weather soever it be, I always bless God for it. Whether he sends me of himself some fortunate or unfortunate accident, or permits it to happen, I receive all from his hand with joy; since nothing can come from him, but good; and I resign myself with profound humility into the arms of his fatherly care and providence. All that is not God, can never give me content; and as soon as I find God, I rejoice in continual comfort and tranquillity.

SANCTIFICATION.

"O glorious change! 'tis all of grace,
By bleeding love bestowed
On outcasts of our fallen race,
To bring them home to God;
Infinite grace to vileness given,
The sons of earth made heirs of heaven."